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MARETT, R. R. *The Threshold of Religion*. New York: Macmillan, 1914. xxxii+224 pages. \$1.50.

This "second edition" contains three new chapters and an introduction not to be found in the earlier edition. The volume is composed of a series of independent essays, so that the unity of the book is mainly in general interest and in point of view. All the essays relate to the nature of the experience involved in primitive forms of religion; and in studying these forms the author is disposed to apply the name "religion" to many phenomena which other scholars would designate simply as "magic." He will not concede that animism marks the emergence of religion. Even before man arrives at the animistic stage where he entertains the ideas of ghost, soul, spirit, and the like, our author posits a rudimentary form of religion defined in terms of a feeling of awe in the presence of the mysterious. Thus he is an exponent of what we may call the *taboo-mana* theory of the origin of religion. The book is an excellent introduction to this method of interpreting religious origins.

S. J. C.

GARBE, RICHARD. *Indien und das Christentum: Eine Untersuchung der religionsgeschichtlichen Zusammenhänge*. Tübingen: Mohr, 1914. viii+301 pages. M. 6.

Of the various books treating the question of possible relationship between early Christianity and the religion of India, the present work is perhaps the most important. The author's familiarity with the materials in question, and his previous studies in the same field, make this last treatise especially interesting. This is particularly true in view of the fact that later study has resulted in the abandonment of earlier opinions. Previously he had denied any Buddhistic influence in the books of the New Testament, though he did detect traces of such influence in the apocryphal Gospels. But now he is convinced that even the canonical Gospels are occasionally indirectly affected by tradition from India, and in fact some of the gospel narratives are held to be of Buddhistic origin. This is affirmed in particular of four incidents: the story of Simeon in the Temple (Luke 2:25 f.); the Temptation of Jesus (Matt. 4:1 ff.; Luke 4:1 ff.); Peter's walking on the water (Matt. 14:25 f.); and the miraculous feeding of the multitude (Matt. 14:15 ff.; Mark 6:35 ff.; Luke 9:13 ff.). Garbe's position now approaches to that of Van den Bergh Van Eysinga and of Edmunds, though he is somewhat more reserved in affirming the extent of Buddhistic influence upon the Gospels. In the apocryphal Gospels, in certain Christian legends, and also in the cultus, further traces of influence from India are detected.

The second main section of the volume discusses the question of Christian influence upon the religions of India. Here the author is much more skeptical than some writers. He believes that Christianity cannot have reached India before the third century at the earliest and its influence can hardly have made itself appreciably felt before the sixth century. But at no time is the extent of such influence thought to be very great.

S. J. C.